

Library of The Theological Seminary

PRINCETON · NEW JERSEY

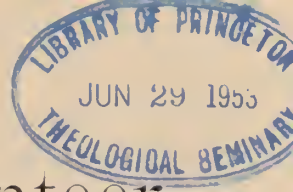


PRESENTED BY

Yale Divinity School Library

PER BV 2360 .S8 v.6

The Student volunteer



The Student Volunteer

VOL VI

OCTOBER, 1897, TO JUNE, 1898

STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
New York

INDEX

I. CONTRIBUTED ARTICLES

- After-Convention Temptations. Gilbert A. Beaver, 89.
- Australasian Student Christian Union, Second Convention of the. Mary E. Morris, 117.
- British Student Christian Movement, The. J. Rutter Williamson, 17.
- British Student Conference at Curbar, The. Miss Ruth Rouse, 7.
- Cleveland Convention, How to Make the Most of the. Robert E. Lewis, 88.
- Cleveland Convention, The Significance of the. Douglas M. Thornton, 102.
- College Missionary Interests in America and Other Lands. Miss Ruth Rouse, 135.
- Convention, Encouragements Growing Out of the. Secretary W. R. Lambuth, 104.
- Convention from a Missionary Professor's View-Point, The. Prof. W. F. Oldham, 106.
- Edinburgh University, Christian Work in, 143.
- Emphasis, The Proper. Robert R. Gai-ley, 140.
- Field Campaign, Why Grapple with the? Robert E. Lewis, 52.
- Field of the Movement and Its Cultiva-tion, The, 41.
- Financial and General Missionary Plans, Yale's. Lawrence Thurston, 72.
- Herlufsholm Scandinavian Student Con-ference, July 17-22 (abridged), The. Karl Fries, Ph.D., 8.
- Hill Tribes of India for Jesus, The. Rev. J. Lampard, 133.
- Historical Sketch of the Student Volun-
teer Movement for Foreign Missions. Harlan P. Beach, 35.
- Impressions Left by the Year's Work, Dominant. F. S. Brockman, 137.
- Impressions Received on the Field. A. McLean, D.D., 83.
- International Institute of China. Rev. Gilbert Reid, 55.
- Missionary Activities in College (a series of articles), 65.
- Missionary Meetings of the North China College Association. Harlan P. Beach, 71.
- Missionary Money is Raised at Centen-ary, How. D. F. Turner, 73.
- Missions and Young People's Work— Impressions Gained in Many Lands. Francis E. Clark, D.D., 81.
- Mission Study Work at Northfield. Miss Jessie Snyder, 70.
- Morning Watch, Value of the. Miss Grace E. Wilder, 91.
- Movement, Internal Strength of the. Robert E. Lewis, 139.
- Periodicals, Carlisle's Work for. W. Gansworth, 73.
- Princeton Seminary's Representation on the Foreign Field. Charles E. Patton, 75.
- Qualifications Desired in Missionary Candidates as Indicated by a Tour of the Fields. Robert E. Speer, 84.
- Results of the Student Volunteer Move-ment. John R. Mott, 43.
- Scandinavian Student Volunteer Confer-ence, Stockholm, Aug. 30-31. Rob-ert P. Wilder, 19.
- Seminary Organization, The New Plan of. Prof. J. Ross Stevenson, 119.
- Settled Principles of the Movement. Ex-ecutive Committee, 38.
- Summer Campaign Once More, The. F. S. Brockman, 122.
- Summer Conferences, Special Imper-tance of the Coming. C. C. Mich-ener, 121.
- Support, The Reasonableness and Feasi-

- bility of Securing One's Own. F. S. Brockman, 54.
- "Tenth Legion," The. W. L. Amerman, 60.
- Third International Convention, Announcement of the. John R. Mott, 33.
- Third International Convention of the Student Volunteer Movement, The. H. B. Sharman, 97.
- Watchword of the Movement: The Evangelization of the World in This Generation, The. Prof. J. Ross Stevenson, 39.
- "What Are You Going to do About It?" 59.
- Workers on the Field, Significance of the Convention to. J. C. R. Ewing, D.D., 108.
- World's Student Christian Federation, The Meeting of the. Prof. J. Ross Stevenson, 3.
- World-Wide Missions, Why Master? D. L. Leonard, D.D., 1.
- Vacation Suggestions. F. H. Burt, 142.
- Volunteer Band, An Essential Need of the. John R. Marshall, Jr., 65.
- Volunteer Band in University College, Toronto, Activities of the. F. W. Anderson, 68.
- Volunteer Band Meetings at Wooster University. Miss Isabella Graham, 69.
- Volunteer Band, The Northwestern University. C. H. Fahs, 66.
- Volunteer Band, Why Two African Girls Joined a, 74.
- Volunteer's Activity, God's Place in the. Robert P. Wilder, 49.
- Volunteer Work Among Churches and Young People's Societies. F. S. Brockman, 51.
- ## II. THE MONTHLY MISSIONARY MEETING
- American College Students and Missions, 47.
- China and Foreign Missions, Present Situation in, 79.
- Christian Stewardship and the Missionary Crisis, 61.
- Gospel in Famine-Stricken India, The. Robert E. Lewis, 11.
- Humanitarian Side of the Foreign Missionary Enterprise, The, 27.
- ## III. STUDIES IN MISSIONS
- Studies on Africa, Educational Secretary. Suggestions to Students on Studies I.-IV., 63.
- Suggestions to Students on Studies V.-VIII., 80.
- Studies on the Non-Christian World and the Student Factor, Educational Secretary. Introductory, 13.
- Study I.—The Two Americas—Papal Europe, 13.
- Study II.—Africa and Madagascar, 14.
- Study III.—The Greater Levant, Its Students and Christian Work, 14.
- Study IV.—India, Student Conferences, The Opportunity, 15.
- Study V.—Missions in Southeastern Asia, The Australasian Tour, 29.
- Study VI.—China, Her Students, Impressions of the Empire, 29.
- Study VII.—Japan and Korea, Japanese Tour, Impressions, 30.
- Study VIII.—Pacific Missions, The World-Conquering Student Factor, 31.
- ## IV. MISSIONARY LITERATURE
- Christian Missions and Social Progress. J. S. Dennis, D.D., 12.
- Evangelization of China, The, 25.
- Gist of Japan, The. Rev. R. B. Peery, Ph.D., 28.
- Heroes of the Mission Field. W. P. Walsh, 148.
- Historical Sketches Presbyterian Missions, 13.
- Korea and Her Neighbors. Mrs. I. B. Bishop, 148.
- Literature Bearing on the Volunteer Movement in America and Elsewhere. 48.

Progress, 148.

Sacred Books of the East, New American Edition, 147.

Student Missionary Appeal, The, 147.

"Tell Them." G. D. Dowkonnt, M.D., 148.

V. EDITORIAL

"Africa Waiting," Note Concerning, 47.
Band Meeting, Importance of, 26.

Cable Address of Movement, 58.

China Volunteers' Appeal to American Students, 132.

Cleveland Convention Report, 110.

Club Opportunities, 26.

December Issue of the VOLUNTEER Appreciated, 58.

Delegates, Suggestions to, 78.

Duncan's Article, Mr., 145.

Fall Course in Mission Study, The, 146.

"Field Campaign for Missions, The," 111.

Haystack Monument Picture, 93.

Helps and Books for Course in "Africa Waiting," 58.

Helps for Those Preparing to do Summer Work, 132.

List of Summer Schools and Note Concerning Them, 132, 146.

Missionary Committee's Work, Key to Success in, 26.

Missionary Literature Exhibit, The 3.
Mission Study, Practical Results of, 26.

Movement's Office Transferred to New York, 10.

Mr. Mott's Coming Engagements in Europe, 111.

New Form of VOLUNTEER and Its Aims, 10.

New Secretaries, 10.

Next Year's Work, Preparing for, 146.

Note Concerning Text-Books of Last Fall's Course, 110.

Notes Concerning Home Volunteer Workers, 47.

Notes Concerning Workers and Movements Abroad, 47, 58, 94, 145.

Photographs of Convention Hall, 111.

Reduced Price to Volunteers of *Missionary Review of the World*, 111, 145.

Spring Mission Study Course, 93, 110.

Undergraduate Course of Missionary Instruction at Yale, 78.

Value of the VOLUNTEER, 47.

West Nyassa Land, Revival in, 27.

Winter Term's Course of Mission Study, 11.

Young Men's Christian Association in the Seminaries, 78.

VI. MISCELLANEOUS ARTICLES

Chart Making for the Volunteer Convention, 24.

China, Obstacles and Encouragements to Missionary Work in, 22.

China's Present Need, An Appeal from Volunteers Laboring There, 123.

Deliverances Concerning the Volunteer Enterprise, Some Representative, 45.

Hindus, Questions Asked by Unbelieving. J. H. Barrows, D.D., 20.

Medicine, Siamese Theory and Practice of. E. A. Sturge, M.D., 21.

Missions in the Bible, 62.

Nuggets, 9, 18, 25, 57, 118, 132.

Prayer, A Call to, 57.

Relief for Sleepless Missionaries, 9.

Representative Judgments of the Religious Press, Some (concerning the Cleveland Convention), 112.

Sailed Notes, 96.

Universal Day of Prayer for Students, The. Karl Fries and John R. Mott, 76.

VII. ILLUSTRATIONS

Foreign Delegates to World's Student Conference, Northfield, 1897, 5.

Members of the Advisory and Executive Committees, 37.

Present Secretaries of the Movement, 43.

The Haystack Monument, 81.

Volunteer Convention, Grays' Armory, Cleveland, 97.



Digitized by the Internet Archive
in 2015

<https://archive.org/details/studentvolunteer66stud>



THE HAYSTACK MONUMENT
Williamstown, Massachusetts

The Student Volunteer

Vol. VI.

March, 1898

No. 6

Missions and Young People's Work.—Impressions Gained in Many Lands

By Rev. Francis E. Clarke, D. D., Founder of the Christian Endeavor Movement

TWO extended journeys in missionary countries, embracing China, Japan, India, South Africa, Egypt, Syria, Turkey, and some of the islands of the South Seas, have given me some very definite impressions in regard to the mutual relation of the recent movements among young people and the world-wide missionary cause. I have been constantly impressed with the good Providence that has brought these two movements together so intimately, and with such mutual helpfulness, and I am constantly inclined to say "What God hath joined together by Providence and Grace let no man by indifference or prejudice put asunder." Actual events have made it clear that these two movements were born to co-operate each with the other.

I use the word young people's movement in the broadest sense, embracing the Young Men's Christian Association, the Student Volunteer Movement, the college work, the Christian Endeavor, and all kindred societies. They need the enthusiasm, the outlook, the wide reach of sympathy which can alone be furnished by the missionary idea. Nothing less than the motto "The World for Christ" will satisfy any ardent young Christian heart. The young people's society that is without missionary en-

thusiasm has already begun to die. A hundred years ago a Catholic historian taunted the Protestant Church with lack of zeal and predicted its speedy disintegration and downfall because it was not a missionary church. At that time the taunt was winged with truth and the prediction, I believe, would have been fulfilled had not the Protestant Church seen its opportunity and aroused itself to undertake vast missionary enterprises. What was true and is true of the church at large is true of any subordinate part of the church. The young people's movement that cares nothing for missions is already doomed.

But what about the other side of the shield. How is missionary work stimulated and blessed by the young people's movement. This question can only be fully answered by a survey of the mission field at short range. My journeys to these foreign lands naturally took me in the interest of the Christian Endeavor movement and I shall be pardoned perhaps for saying a few words in regard to the relation of this general movement to missions upon the field. I was surprised and rejoiced everywhere to find the adaptability of methods and measures which at first perhaps seemed fitted only to America, to very different surround-

ings and circumstances in other lands. The same pledge, translated into forty languages, the same consecration meeting, the same methods of activity and service seem equally adapted to the white-skinned youth of America and the browned skinned Bengali of the Beels. The slant-eyed Mongolian finds success in the same methods of Christian culture and Christian work as his brother across the sea three thousand leagues away, who looks out from eyes that sparkle with centuries of Christian training and influence.

I suppose that the secret of the matter is very simple. Human nature is very much alike the world over. When we get down to the base we find certain fundamental traits in all mankind. So when we look underneath the exterior and find a Christian heart beating, whatever the color of the skin or the slant of the eyes, we find our brother. It is not then to be wondered at that the same methods which have stimulated and vivified the youth of our own land bring an equal blessing to those of other countries as well.

During these journeys I have also been greatly impressed with the influence on missions and mission work exerted by that movement or group of movements for which the Student Volunteer enterprise stands. A year ago at this very time I was journeying in missionary lands. Five years ago during the same month I was making my first journey in these same countries. In almost every station during this last visit I seemed to detect a genuine increase in zeal, a greater hope on the part of missionaries, a deeper spirituality among the leaders, and their converts alike. In some stations I found revivals in progress of surprising power, revivals such as had not been known in all the history of those missions, and everywhere the out-

look for the evangelization of the world seemed larger and brighter.

This change I account for largely by the influence of the young people's movement, both directly as I have already seen it through the organizations on the field, and indirectly from the increase of missionary zeal and knowledge at home. A very large factor in this work has been the Student Movement. It has aroused tens of thousands of our best and brightest young men and women at home. It has sent its best representatives to pioneer the way on the foreign field. It has put new life into the Christian Associations of many a city in the darker Continents. It has emphasized the spiritual side of the missionary work. It has put much stress upon the Quiet Hour and the Morning Watch. It has given a vast impetus to evangelistic Bible study. It has strengthened the ties of interdenominational fellowship and has done much by common names and methods to minimize the differences between Christians which are often such a stumbling block to the non-Christian world. It has conferred a peculiar blessing by having such former representatives as Wilder, J.C. White, Eddy, Fraser and many others whom I might mention, to live upon the field, and such world encircling missionaries as Mott and Wishard. Through these men the Student Movement has taken the very spirit and power of the modern uprising among the young to the door of almost every mission bungalow in the Orient. Surely, a movement which in a few short years under God can accomplish such results is plainly of divine origin.

All the work accomplished only emphasizes the need of more work, of more workers, of more money from the home churches. If, in answer to our feeble faith and half faithless efforts, God has raised up an agency which has already

accomplished so much, what may He not do when we bring in all the tithes, when we realize our opportunity and responsibility, when the heart of the Christian nations are aroused, and volunteers are sent as they would pour forth legions in defence of her national life and honor.

God apparently has been showing us the way. He has been indicating what He has been willing to do, what He will yet accomplish through the young people's movements in Christian lands for the spread of His kingdom, until His kingdom shall come and His will be done.

Impressions Received on the Field

By A. McLean, D. D.

1. *The Missionary Enterprise is of God.*

His spirit is in it, and the seal of His approval rests upon it. In the New Testament we see how the Spirit guided Peter to the house of Cornelius, and how He called Barnabas and Saul from Antioch to serve as missionaries, and how later on He led Paul down to Troas, and from Troas across to Europe. We read how He appeared to His servant in Corinth and said to him, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city." God's hand is as plainly seen now as it was then. He guides and protects and encourages His servants in their work. He gives them favor in the sight of the people with whom they have to do. The natives take their word, and ask for no other guarantee. Steamship companies and banks trust them as these institutions do not at home. One man on his own account could borrow thirty thousand dollars. How can we explain this, except that God was with him?

2. *The Evangelization of the World is the Greatest Work Ever Undertaken by Men.*

The heathen populations are appalling in their vastness. China has four hundred millions, India has nearly three hundred millions, Africa has two hundred mil-

lions. The mind staggers when it tries to grasp these figures. Most of these peoples are proverbially conceited and conservative. They look with supreme contempt upon outside nations and upon everything which they represent. Religious systems and institutions like caste hold the people as in a vise. They are joined to their idols and are eager to be let alone. Now, as of old, Christ is found of them that sought Him not. The work is difficult, but not impossible. God has sworn that the whole earth shall be filled with His glory. Every plant which He has not planted shall be rooted up. All the signs of the times point to the fulfillment of these gracious promises.

3. *The Results are Most Cheering.*

The Gospel has taken firm hold of the non-Christian nations. It could not be otherwise. The missionaries preach in season and out of season. They speak in bazaars, in temples, in tea-houses, on the streets, in the trains and on the steamboats. Wherever they find souls willing to listen, they avail themselves of the opportunity of speaking good words about the Lord Jesus. They open schools and hospitals and orphanages. In times of famine and pestilence and flood they do what they can to relieve the afflicted. They scatter the Scriptures and other forms of Christian literature. As the continual dropping of water wears the rock, so the varied and perpetual ad-

vocacy of the truth as it is in Jesus must accomplish much. The number of the saved is increasing daily. The character of the converts is all that could be reasonably expected. They are not just men made perfect, but they are born of God and they know God. No doubt there are some who have come seeking the loaves and fishes. It was so in the time of Christ; it will always be so in every field. The men that have been longest in the service and know most of the power and tactics of the enemy, are most confident of the final victory. All that they have seen strengthens their confidence.

4. *All Nations Need the Gospel.*

In the East there are ancient and venerated faiths, magnificent temples, priests without number, and elaborate sacred books. As they understand religion, the people are very religious. But they are degraded nevertheless. There is little, if any, connection between their religion and life and conduct. With them sin means something very different from what it does in the Bible. Their religions do not make for holiness. Woman is degraded with an infinite degradation. Polygamy and concubinage are prevalent. There are no homes outside of Christendom. Many of the people have no consciousness whatever of sin, and do not hunger and thirst after righteousness. But their need of forgiveness and sanctification is none the less on this account. There is salva-

tion in Jesus the Crucified, and there is salvation in none other.

5. *The Harvest Truly is Plenteous; the Laborers are Few.*

China has about two thousand missionaries. This number includes the wives and all single women. What are these among four hundred million? India is nearly as scantily supplied. Every field is terribly undermanned. If America were supplied with ministers at the same rate, there would be one in such places as Cleveland and Cincinnati and Boston and Baltimore and St. Louis, and two each in Chicago and New York. Far more men and women should be sent out. Those on the field should not lack for anything that makes for efficiency. Sometimes after years of toil and prayer the way is opened for an advance; but from the Mission Rooms at home the message comes, "Owing to the condition of the treasury, we are not able to increase the outlay at this time." Instead of an advance there is a halt or a retreat. Men and women of fortune should go at their own charges. Scores of this class have done this; but more should go. Men of wealth should undertake to support whole mission stations. All the energies of the church should be devoted to the support of this divine enterprise. There is no work more blessed than this. Happy are the men and women who hear the call of God and give their lives to this heroic service!

Qualifications Desired in Missionary Candidates as Indicated by a Tour of the Fields

By Robert E. Speer

THE conditions under which the foreign missionary does his work have a great influence on character. He is alone, among people of

standing inferior to his. It is true that in some countries there are many who affect to despise him; Mohammedan Mollahs, Confucian scholars,

Hindu priests, Japanese of different sorts—but most of these have at bottom a real respect for him. Even where he disavows and denies it, he is still regarded as a representative of the powerful and pitiless Western nations which are back of him with mailed hands.

Yet, though respected, and by the common people and the poor often unduly exalted, he is isolated. He has come with something to give. So coming, he asserts his superiority. Yet no influence about him contributes to feeding the springs from which his superiority flows. There is much to encourage dictatorialness, dogmatic assertiveness, slothfulness, spiritual indolence, mere formality of service, weakening of moral fibre and tone, degeneration of standard and ideal for self and others, a general professionalism of work touched with kindness and forced conscientiousness and a little dependency. Missionaries testify to the reality of these perils. The men and women who go to the mission field must be able to stand against them. The ability to stand can not be acquired by mere geographical transplanting. Whoever would resist all such temptations must have the qualifications therefor in this country before ever setting forth on his mission.

And on the positive side the missionary should be able to make a definite spiritual impression on the lives of men, many of whom have been devoid of all save the most elementary spiritual notions, and to whom all our spiritual world with its ideas is unintelligible. Perhaps even words are lacking in which to express our notions. Or old systems of belief are to be confronted, whose standards run fair athwart the teachings of the Gospel, and have in some cases so woven themselves into the social and civil life of the people that Christianity is literally

a revolutionary assault upon the very foundations of their institutions. Problems of intricate perplexity need to be solved. Hardships, the more difficult because they are not romantic and bear no kinship to martyrdom, must be endured. Hard, trying work must be done. Little by little, spiritual impression must be made; surrounded all the time by the grossest materialism and superstition, the spiritual ideals must yet never be clouded or lost for an instant. The people of the world are ready to have their bodies cared for, and to be put in the way of greater material prosperity. They do not wish for spiritual revolution or the holiness of Christ. The temptation to spend life in giving them what they are willing to receive, and to constrict or to neglect the effort to give them what they need, what Christ came that they might receive, the Revelation of the Father, the Way, the Life abundant, the Heavenly Calling, what our mission exists for, must be sternly throttled.

That men may be able to resist these temptations, and do the vital spiritual work, which is our supreme business, they must have qualifications of character and capacity, assured and vindicated here before they go. And among these qualifications should be set first, the need of a deep and holy life. There are two words of Christ which must be familiar to every missionary and which should have been received and absorbed into the life by the missionary candidate. One He spoke first to the woman of Sychar: "Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life." The other He cried as He stood in Jerusalem on the last, the great day of the Feast of Tabernacles: "If any man

thirst let him come unto Me and drink. He that believeth on Me as the Scripture hath said, out of the depths of his life shall flow rivers of living water." The new missionary joins some little company of men and women who are already under the fullest strain. He dare not draw on them for spiritual life. There is none in the surrounding hopeless, lifeless people. If he has no springs within him where the Living Water is flowing, woe to him! Can he give to others if his own supply is scant? And the missionary's life must be a holy life, a life of holy gentleness, holy purity, holy love. It is to be subject to fearful strain. It will have to give to others at times when in heat, discomfort, fever, dirt, it is needing most to receive, when endurance is tested to the uttermost. It will break under this trial if not profoundly held by the power of Him before Whom the Seraphim called to one another through the smoke of the temple while the pillars rocked to and fro, "Holy, Holy, Holy." I know of a missionary whom the natives called "Mr. Angry Face," because at times he so lost control of himself, as to blaze on them with wrath. It may not be so with the man who would please Christ.

A second qualification is the spirit of willing sacrifice, in the sense of endurance, of hardiness as a good soldier, and of surrender of all devotion to comfort and ease. The lot of the missionary is much easier in these regards than it used to be, and in many places is devoid of special privation. But where men would do what needs to be done in reaching the people, in thorough and far-reaching itinerating work in country and villages, in energetic and unresting activity, they will have to esteem home and the companionship of loved ones and ease and pleasant surroundings, as of less account than Christ and souls. Men are wanted

who will be willing to be absent from home most of the time, and who will regard themselves as on a campaign and not as sitting down in a parish. And this spirit must be ready to count life as lightly as Paul counted it. I do not mean that martyrdom awaits us, but we must be ready to spend ourselves utterly.

"Sin worketh,
Let me work too.
Sir, undoeth,
Let me do.

Busy as sin my work I ply
'Till I rest in the rest of eternity."

We must not only be willing to burn up for God, if that impossible fate should befall. We must be actually burning out for God now, toiling, striving, driving; knowing that we must work the works of Him that sent us while it is day; for the night cometh, when no man can work any more. And this qualification must be put in evidence by the missionary candidate here and now. Is he likely to be a flaming fire in the service of his God in Asia, if he is not one here in the United States?

If I have set these spiritual qualifications so prominently in the foreground it is because I believe that we are in danger of magnifying other aspects of the mission work above its primary spiritual character, and that the world's evangelization is a spiritual work, a work of spiritual influence, and that the man who is not fit for it spiritually in the fullest sense, though he may do much good, is not a man after God's own heart, doing all His will. But next to these requirements I would place the need of a solid, balanced judgment, and of a clear, grave, alert mind. A man can not have more brains in quantity than God has given him, but he can improve their quality, and if they be phenomenal or not is of little consequence, if so be that only he has disciplined them and got them in

hand, so that they go square at any problem set for them, and are reliable and true in their judgments, and honest and unflinching. The mission work demands thought and study and the faculty of decision and determination on the basis of facts examined and conditions understood. The missionary candidate must learn how to use his mind, delivering it of all fancies and caprices. There are many men who are not deficient in mental gifts, but who are deficient in that steady, well tempered adjustment of will to mind wherein the former holds the latter true to the demands of each given task, and then taking the results pushes all life and work up to them. Good, grave sense; solid, clear, unexcited action; quiet, steady will—these are qualifications which, with a deep, holy, devoted life, make up the required man.

He should be a free man—belonging to no prejudice, and no person, save to the One who bought him, and to those who have been given him to love; open to large ideas and yet also to fidelity to the good that has already come. The candidate will have a vast deal to learn after reaching the field. Let him believe this, and not go as though knowing all. One of the dangers of the Volunteer Movement is that its members may, with their fine preparation and great advantages, forget that they are only preparing to learn, and scarcely learning as yet. To be sympathetic, humble, large minded, progressive on the foreign field, the missionary candidate must be these now.

And there is no new Gospel with which he needs to familiarize himself, or which is desired on the mission field. The old Gospel is the only Gospel. No men are wanted whose theologies have lost hold of the divine Christ, the Cross of Calvary, and the Holiness of God. It is true that many men with weak, and unarticulated convictions have been forced in the

face of heathenism and the evident sin of the world, to a Biblical and substantial faith; but it is a risk to send such men. Men rather are needed who have experienced the Gospel of Christ, and know and believe it as the only Gospel of God. Such men will not be blown to and fro by every wind of doctrine, but will stand calmly and peacefully with their feet on the Everlasting Rock; and their calm and peace will enable them to do in one year what others do in three, and to spend on the mission field three years where others spend one.

Some may feel that these qualifications are too high. I have no words of apology for that. I have spoken of no qualifications which are not wholly within the reach of every missionary candidate. He should, of course, have a good constitution physically and the will to learn the language, but that has been assumed. These other requirements are such as are denied to no man who will receive them. Christ stands ready to give them to any man who will enter His fellowship and in the education of the abiding life submit to be taught and endowed.

These qualifications are as old as the Day of Pentecost and the Upper Room and the shores of Gennesaret. There are no nostrums, no short cuts, no outer embellishments worth a moment's thought. We are to do the work our Lord began in Galilee. We need for it the qualifications He possessed, none others. Let us find them where He found them: "I came down from heaven not to do mine own will, but the will of Him that sent me," and "He that sent me is with me. He hath not left me alone; for I do always those things that please Him." With these qualifications, we shall be workmen not needing to be ashamed at the day of His appearing.

How to Make the Most of the Cleveland Convention

By Robert E. Lewis

IT is perfectly apparent to one who reads the correspondence coming in from the colleges of North America that there is great competition in regard to attendance at the Convention; many colleges seem to want more delegates than they can be allowed under the circumstances. The delegate, therefore, who is chosen to represent a college has what all his fellow students esteem a unique privilege, for which God and men will hold him responsible. This is the only convention of the kind that comes in this student generation; only a chosen few from each college can attend. You, who are among this body, should most prayerfully plan to lay hold upon the large things that God has ready to give. Let attendance on the Convention not be a holiday experience.

1. *Prayer on the Train.* In consideration of these facts we suggest that the ride to and from the Convention be not made a holiday excursion, but that during these hours the student isolate himself from the surrounding voices and scenery, and give himself much to prayer. What might we not expect if the whole convention body came to Cleveland and returned to our college seats of North America hushed in the spirit of prayer.

2. *Those who remain at the College.* Let it be arranged that the Christian organization in each college or seminary may meet daily to pray for the Convention while their delegates are in Cleveland. If in every institution of higher learning in North America there could be such daily, importunate, faithful prayer on the part of all Christian students, the Cleveland Convention could be little less than a Pentecost.

3. *In Cleveland.* On arrival in Cleveland the delegates should report immediately at the Young Men's Christian Association building, where, together with the self-entertaining delegates, they will receive assignment for entertainment and an envelope containing necessary information. No student can get inside the convention hall without first reporting at the Association Building. On or before arrival let each delegation, of two or more, choose a chairman, and be assigned so that each delegate shall be responsible for certain phases of the Convention.

(1) *Specialize.* It will be absolutely impossible for each delegate to master all the features of the sessions. Each delegate should be in regular attendance upon every public session, but for the afternoons, when the Convention breaks up into division meetings, the delegates should be assigned beforehand so that one student will go to each of the division meetings, and thus prevent all going to one of the division meetings and ignoring the others.

The line of cleavage for different afternoons will be as follows: By fields—India, China, Japan, etc.; by phases—educational, medical, evangelistic, etc.; by denominations—twenty or more denominational meetings. We therefore strongly suggest that each delegation of two or more students divide up the work so that each member of the delegation may specialize on the features of the Convention assigned him, and also interview prominent representatives of foreign fields and men who are known to be specialists in one department or another of the missionary enterprise.

Let one person in each delegation be appointed to make a special study of the Educational Exhibit, which will be the most complete of anything in its line.

(2) *Exercise.* We would not ignore the fact that such an intense Convention will claim not only the attention of the delegates, but their continuous co-operation in prayer. In order that the largest results may be taken back to your colleges, we suggest that the delegations make it a rule that no sight-seeing be permitted during the Convention. When we are entrusted with such a holy privilege as the meetings afford, offered to but a few and offered only once in three years, we certainly must let inferior things be swept out of sight. However, we very urgently request that the chairman of each delegation plan to have the delegates at the close of at least one session each day take a brisk and invigorating walk about the city as long as the time of intermission will permit. On returning to the homes where you are

entertained at night, or in coming to the Convention in the morning, it may mean the difference between a good day and a bad one to walk the distance rather than ride, even though it take half an hour.

(3) *Get right with God.* The convention platform may be the strongest in the history of these gatherings. The division meetings may be remarkably pungent and comprehensive, but if you, as a delegate, are not right with God, little will come to others through you, or to yourself, from the privileges of the Convention. Cold cynicism, criticism of men and things, an unwillingness to accommodate oneself to circumstances—these, coupled with pride, are more likely to rob the delegations of power than almost anything else, and as prayer is the great antidote for such spiritual diseases, we recommend strongly that every man or woman who feels that these things are true of him, get right with God even though it take the night watches.

After-Convention Temptations

By Gilbert A. Beaver

IT was just after our Lord's baptism, when the Holy Spirit had descended upon Him, that the devil made his most desperate assaults. It has often been after great spiritual exaltation that Christians have encountered their most subtle and severe temptations. Such temptations, therefore, may be expected after a convention of great power and blessing; and "that no advantage may be gained over us by Satan" we must needs be "not ignorant of his devices."

No one who receives a larger or clearer vision of the needs of the world and of the commands of Christ can be the same man afterward. He must either give a fuller and more intelligent obedience, or pay the penalty of disobedience in a life

of stunted powers and lost opportunities. And yet one is often most tempted to disobey at the very time that a loving Father is unfolding a better plan for one's life. Then all the powers of darkness conspire to make the most enticing appeals and to urge seemingly high motives. O, that men would see how reasonless and ruinous it is to cling to self-made purposes, however good they seem, and thus mar God's wiser plan and hinder His power. Paul was called to suffer and sacrifice far more than are the Christians of to-day; but he never would have gained the greater things hid in God's plan for his life, if he had been "disobedient unto the heavenly vision."

It is easy to imagine that more light

is needed, when there is already enough to make the next step plain, and no more will be given till that step is taken. Procrastination obscures the first clear impressions of duty; it can wreck a life as surely as does immediate disobedience. True obedience is prompt. It leads to clearer light, as it led Paul to the vision of the man of Macedonia. To neglect work among fellow students is to lose the best preparation for the mission field; to trifle with a call of God to those fields is to lose the power of God for present service.

No temptations are more insidious than those of pride; none adapt themselves more skillfully to every stage of Christian life. Has some spiritual experience surpassed all former ones—the temptation follows to live upon it, to count one's self as having already attained. Has an organization grown in power and in favor with the leaders of the Church—the temptation comes to trust in numbers or in great names, rather than in God alone. On the other hand, have failures in one's spiritual life or in organized effort been most humiliating—the temptation is not far away to trust in this passing humility, and forget that reliance upon one's own humility is in itself a most subtle and dangerous pride. Hezekiah had apparently learned true humility and entire dependence upon God through repeated dangers and deliverances, yet the sin that followed, the great sin of his life and reign, had its root in pride.

There is another treacherous snare that is set by pride—the snare into which Saul fell when the women sang,

“Saul hath slain his thousands,
And David his ten thousands.”

The very name of jealousy repels, but it does not thereby make one proof against its cunning. Let a committeeman be esteemed above the chairman, or one

officer above another, and jealousy may begin to fill the mind with prejudice almost unknown to its victim. It is not in man to cleanse his heart from pride, or from any of the evils that follow in its train. He alone who humbled Himself and became obedient unto the most shameful death can purify the heart. Those who forget to glory in the things that are behind, and who look always and only to Him are transformed into His likeness. Only they rejoice to decrease that others who serve Him may increase.

It will be hard to do all that the Convention has advised; it will be easy to become “anxious and troubled about many things,” to be “cumbered with much serving,” like Martha, and so, like her, neglect the needful part of sitting at the Lord's feet and hearing His word. The greater, therefore, the demands of work, the greater the need to guard and magnify the time that is spent alone with God. For only as communion is had with Him day by day through His word, and His lessons are learned in the school of prayer, can the work for others increase and abide, and the worker himself be kept in perfect peace.

Only thus can he resist the temptation to discouragement which follows close upon that of anxiety. He may seem now to be more courageous than ever, but “let him that thinketh he standeth take heed lest he fall.” Elijah seemed far from being discouraged after his great victory over the priests of Baal, but the next day he sat down under a juniper tree and asked that he might die. The failure of a man of iron, like Elijah, is a warning to every one against self-confidence. Temptations come unexpectedly, often at the weakest moment, and on the side of least resistance. Victory depends upon watchfulness and upon the secret habits of the life.

Value of the Morning Watch

By Miss Grace E. Wilder

MARK of the divine origin of the Student Volunteer Movement is the fact that early in its history, the Morning Watch became one of its prominent features. God showed us that what was born in prayer could exist only through prayer. Can we doubt that He, who appointed times and seasons for meeting and blessing His ancient people, has similar thoughts towards us in the Morning Watch?

An Israelite traveled long distances to be present at Jerusalem to fulfill the conditions for receiving God's blessing. We have our conditions in the words and example of Jesus regarding secret prayer. The secret place is the place of our bitterest sorrow, our deepest conflicts and our greatest victories. It has pleased God to appoint this as the place of His givings and our receiving.

Converts in non-Christian lands are making this discovery. Dr. B. C. Atterbury writes of Lu Shang-Chih, a Chinese Christian: "The picture so often witnessed, when touring with him, comes up before me: A small room in a Chinese inn; the temperature may be much below freezing; the time four or five o'clock in the morning. There, with his feet tucked under him, his blanket thrown around his shoulders, a lighted candle by his side, sits this earnest man, Bible in hand, keeping his Morning Watch of meditation and prayer. Neither weariness nor cold prevented him at cockcrow from spending an hour with God. . . . Lu, out of the depths of his Bible study and his own experience, talks with God as but few I have ever heard can." This man is said to be the strongest native support of Pao-ting-fu.

Missionary life testifies that Satan's most subtle and renewed attacks are made upon the Morning Watch. After some nine years of missionary service, it is my conviction that the evil one would have us faithful in preaching, in the classroom, in personal interviews or tours, in any activity rather than in the secret hours of communion with God. It is comparatively easy to find time for the former, but where is the missionary who has not outer and inner foes to wrench from him, if possible, his secret prayer time. After six years of missionary life, a volunteer was called home by his wife's illness. His mission station had been the scene of intense activity and not until he was separated from that scene did he realize how work had crowded out prayer. He had striven to give that which he had not humbly waited to receive. His testimony was, "The home furlough was as needful for me spiritually, as for my wife physically."

Another missionary, after eighteen years of missionary service said, "When I first came to India, I was on the supernatural plane; now I am on the natural plane. When I first came I saw results; now I rarely see them." It was her conviction that neglect of the Morning Watch accounted for this leakage of power. If Satan can deprive us of our Morning Watch in this land, he has little to fear from us in any land.

We, as an organization, have made progress in study classes, in missionary libraries, in our enrollment list; have we made a like advance in the faithful keeping of the Morning Watch? Do we hold spiritual equipment of paramount importance, or would we dread a canvass concerning the Morn-

ing Watch? Is it not a searching thought that our Leader is testing the Movement by this rollcall, rather than by any other figures which we can present? "The people that do know their God shall be strong, and do exploits."

A member of a large Student Volunteer Band was recently asked, "Do the volunteers faithfully keep the Morning Watch?" His reply was, "I think a few keep it faithfully." If this be true of other Bands, might not the fact explain certain difficulties which are confronting us just now?

Many will recall our first awakening to the need of workers for foreign lands. We looked to God and the prayer for volunteers was signally answered. After such a Red Sea crisis, we seem now to be paralyzed before a Jordan!

Twenty years ago a servant of God wrote thus: "There is a responsibility resting upon all our young men to preach Christ to the heathen. . . . The failure of funds in case of any board to send and support candidates for this work, does not release them from their personal obligations to Christ and the heathen. The first foreign board ever organized in this country, originated in the irresistible desire of young men to carry the gospel to the heathen. They cherished and fanned that desire on their knees, until it became a fire burning too intensely to be repressed. Some of them resolved to go to the heathen, if they had to work their passage on sailing vessels before the mast, and work with their own hands, as Paul did, to support themselves when there. . . . Had that noble band of young men acted on this degenerate reasoning, 'There are no friends or boards to pay our passage, or support us in the work, we are therefore released from all obligations to go,' we fear we might have had no foreign board in America to the present

time. Young men, bought with the precious blood of Christ, cannot so easily be released from their obligations to preach Christ to the heathen." These words breathe a challenge made to us doubly real through the present stringency in our boards. We are to meet it not as individuals, but as members of the Church of God.

When Moab and Ammon were arrayed against Israel, Jehoshaphat "feared and set himself to seek the Lord and proclaimed a fast throughout all Judah. All Judah stood before the Lord with their little ones, their wives and their children." The result of this battle is thus recorded: "And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel." As volunteers—nay, as Christians—we cannot evade our responsibility to enlist interest and funds for missions. To this end facts and appeals are used, but are found to be insufficient of themselves. The power of the Holy Spirit must so accompany these facts that not the claims of the heathen, but the claims of Jesus Christ shall ever be the inspiration of this enterprise. Jn. xvi.: 14. Christian friend, have you sought the missionary spirit? Have you attended meetings and conferences, or read books and magazines, and do you still lament a lack of interest? Try one secret, yea *the* secret—keep with us the Morning Watch.

Some are deprived of their share in Christ's kingdom by simply being engrossed otherwise. Things harmless in themselves may have no right to absorb a Christian. The Morning Watch gives time for God's word to reveal this. Luke x.: 41-42. Some give on the impulse of an address, hardly knowing how much and realizing even less how little they have given. The Morning Watch gives time to "adjust our accounts at

the foot of the Cross." Some seldom use the privilege of intercession. What has ever been accomplished through our intercessory prayer? Let us keep faithfully the Morning Watch, and we shall know its blessed answer some day.

In order that every Christian may experience a deeper prayer life, we urge the setting apart some half hour of the day for Bible study and secret prayer. The morning hour has been found by many to be preferable to any other. As diffi-

culties arise, let us remember that Jesus, experiencing similar obstacles of weariness and work, yet took time to be alone with God. With all our professions of love and service, we, like Peter, have merited the reproof, "What! could ye not watch with me one hour?" During the past two years, Christians of India, China, Japan, Australia and other countries, have joined the Morning Watch. Let us realize our strength of union and increasingly emphasize this sacred hour.

Editorial Notes

Our readers will be glad to see the Haystack Monument so beautifully reproduced as our frontispiece. Copies of this on heavy paper, 9½ x 12 inches in measurement, intended for framing, can be had for twenty-five cents, postpaid.



The next Mission Study Course begins the first week in April, or, if classes are through with "Africa Waiting" early enough, late in March. It will be a most fundamental one, as the topic studied is "Missions in the Light of the Epistles." While the New Testament contains the essential material, it will be necessary for the members of the class to secure from the office of the Movement text-books containing outlines and other helps. They can be had after March 20th for ten cents, postpaid, and should be in the hands of every member. Many students have testified that a previous course, similar to this, but based on the Gospels, was more fruitful in their conceptions of missions and in their spiritual life than any that have since appeared. It is hoped that the spring studies, six in number, will be even more valuable. Let leaders see that a class is enrolled as soon as the winter course has been completed.

The Missionary Literature Exhibit.

Some of the features of the Convention can only be had at Cleveland, while others can be reproduced, in a measure, by delegates who report to their institutions, or through the very full proceedings of the Convention, soon to be published. One such unreportable feature is the exhibit of missionary and allied literature, which must be seen in order to be appreciated, and which, if seen by a far-sighted eye, will possibly be of greater permanent advantage than anything else in connection with this great gathering. The rise of the mission study interest in so many colleges makes such literature absolutely essential, while many who never enter the classes are beginning to read missionary volumes by themselves. Professors will be at Cleveland by whom students may be glad to have certain books seen, that they may be bought for the institution. Libraries having missionary volumes of the old sort can be rejuvenated, if students will carefully examine the literature here found. No delegate should think of leaving before he has spent considerable time over this exhibit. Let lists of books most needed be taken

libraries of different prices looked over, books noted, which, though not strictly missionary in character, are calculated by their freshness or unprofessional nature to catch the student who hates everything "missionary," and then, after the arrival home of the delegates and when the fire is burning, they should see that some steps are taken to increase through this agency the missionary interests of the

institution. Though many missionary libraries are larger than the one exhibited, it is believed that scarcely one contains so large a proportion of up-to-date books of a kind that will attract students. Some of the literature provided will interest members of a particular denomination only, yet we are sure that these students will thank us for bringing to their notice just this longed for material.

Notes From the Student World

Those who have had the privilege of knowing our Traveling Secretaries, R. E. Lewis and R. R. Gailey, will regret that their connection with the Movement ceases with the close of the Convention, when they proceed almost immediately to their fields of labor in China. What is America's loss will prove a great blessing to that land of mighty possibilities, whither our prayers will follow them.

The eleventh annual Convention of the Church Students' Missionary Association of America has just been held at Trinity College, Toronto, Feb. 19-22. A helpful program was presented by able speakers, among the topics being these: "Raison d'Etre of Missions, Devotionally Considered;" "Foreign Missions as a Means to Reunion;" "Jesuit Missions;" "Puritan Missions;" and "Reasons for a Lack of Missionary Spirit in Church Schools." Upwards of twenty Episcopal institutions were represented at the gathering.

American students will be glad to meet Mr. D. M. Thornton of Trinity College, Cambridge, who represents the British Volunteer Union at Cleveland. This pleasure will be intensified in the case of those who are using "Africa Waiting" in mission study classes. Expressions of satisfaction daily come to the office from the nearly two thousand

students who are using Mr. Thornton's text-book.

A most important conference is called for April 12-16 at Birmingham, England. Some 250 delegates from British Theological Colleges are expected to be present and to discuss the relation of theological students to the Student Christian Movement in Great Britain, to confer together concerning the deepening of the spiritual life in these institutions, and to stimulate missionary enthusiasm among theological students generally.

Mr. Mounier writes most hopefully concerning the work among the students of France. Aside from the fact that the membership of the Paris Association has increased to 160, they are soon to begin work in other student centres, probably at Lyons first. Student conventions are also being planned, one at Versailles and the other in the "Cevennes," this latter being their Northfield.

The Swiss Christian Students' Association, formed in 1895, having branches in the universities of Neuchatel, Lausanne and Geneva, has petitioned the General Committee for admission to the Federation. In case this step were taken it would add another country to the ten formerly represented in the active membership of the World's Student Federa-

tion. They desire sister movements to remember them in prayer, and especially that tradition and indifference, their most tenacious enemies, may be overcome.

☪

God has richly blessed the work of Mr. Scharten, among the Associations of Holland, which are becoming more effective, while his tours have awakened many to new activity, especially in the universities of Utrecht, Amsterdam and Leyden. Bible circles are doing excellent work and a winter conference was held Feb. 3-5.

☪

Miss Cooke reports, as an interesting feature of her tour in South Africa, the life at the Huguenot Seminaries. "One is struck," she writes, "by the arrangement of the time-table which gives a 'Quiet Half-hour' night and morning to every student, a quiet time with which nothing is allowed to interfere." In one boarding-school the students rise in season for a daily prayer-meeting at 6.15 a. m., while in another, hitherto closed against the Association, a branch of twenty-nine members has been formed.

☪

Miss de Selincourt, a former Traveling Secretary of the British Volunteer Union, writes delightfully of a recent tour in Northern India, and of the great blessing which came to all at a convention for the deepening of the spiritual life, conducted at Musooree by Mr. Bailey, a British volunteer. In view of that convention and other facts, she is convinced that "the key to the problem of the evangelization of India will be found in a revival among Indian Christians."

☪

A most effective appeal to students, calling attention to China's present needs, has been prepared by C. G. Sparham, a British volunteer, and L. H.

Roots, of Harvard, representing our Movement. From it we quote these sentences: "In the year 1842 there were only six native Christians. In 1877 there were 13,000. In 1890 there were 38,000. Early in 1896 there were 70,000. To-day we are speeding forward toward the 100,000." China is as hopeful a field as it is a great one.

The Committee of the Student Volunteer Movement of that Empire have printed their Chinese Declaration Card and have prepared an interpretation to be used with it. So far as we know, no Movement has taken such high grounds as has the Chinese Volunteer Committee in the matter of entire consecration to the work of serving their Lord. In this connection we are glad to welcome to America, one of China's foremost educators, Rev. A. P. Parker, D. D., the President of the National Student Movement in that Empire.

Prof. Lu Wan Tien, of the Peking University, gives in the Chinese section of the bilingual *Chinese Intercollegian* a very interesting account of a four days' convention of the students of Peking and Tung Chou, at which some 200 were present. In spite of the three full daily sessions, many wished it to continue a week longer.

☪

Good news comes from the associations established during Mr. Mott's visit in the Hawaiian Islands at the Kamehameha School and Oahu College. Of the former, a prominent professor says that it is the most important institution in society at Kamehameha. Great stimulus was received from the visit of Mr. Fisher, who stopped at the Islands for a week on his way to his Japanese field.

☪

The Student Volunteer Movement in Australasia is advancing with slow but

sure steps. Its membership, which was at first but seven, has increased to seventy. A progressive course of missionary study is being agitated as an essential to deep convictions.

The program of the Sydney Convention of the Australasian Student Christian Union, which met Jan. 1-5—exactly two years later than the Liverpool Convention which so generously enabled Mr. Mott to visit that field—is an index of the good things that were to be enjoyed. It is an admirable combination of the Association Training Conference and the August Northfield Conference. We hope to report the proceedings more fully at an early date.

Sailed Notes

Harriet L. Fields sailed from New York January 20 for Santiago, Chili, under Methodist Board. Volunteered '96, Chicago Training School.

Rev. Harry W. Myers (and wife), Washington and Lee Universities, '95; Southern Theological Seminary, '97; a volunteer of '94, sailed in December from San Francisco for China, under appointment by the Presbyterian Church in the U. S.

Rev. W. B. Stelle, Colgate, '94, Yale Divinity, '97, sailed December 18 for Peking, China, to be associated with the International Institute. Mr. Stelle volunteered in '88.

Dr. Chas. F. Smalley, Hahnemann Medical, '96; volunteered '95; with A. C. Phelps, Mt. Hermon, '97; volunteered '93; sailed January 4th from New York under direction of the C. M. A. for India.

Dr. Geo. T. Leeds and wife sailed in January under A. B. M. W. for Burma. Dr. Leeds is of Hamilton Theological Seminary, '95; Cleveland University of Medical Surgery, '97; a volunteer of '92. Mrs. Leeds (née Minnie V. Bell)

is a volunteer of '96, Union Missionary Training Institute.

James G. Hunt, a volunteer of '91; Monmouth College, '98; Allegheny Seminary, '97; sailed for Egypt in October under auspices of United Presbyterian Board.

Miss Cordelia Nevers, Bible Institute, Wellesley College, '96; volunteered '91; sailed for Africa in October under A. B. C. F. M.

Dr. Mary Burnham, Northfield Seminary '91; Woman's Medical College, Philadelphia, '96; volunteer of '91, sailed in fall for China under Presbyterian Board.

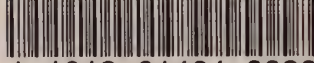
Dr. W. T. Rush, volunteered '96; Trinity Medical College, Toronto, '97; New York Post Graduate, Medical, '97; to Mexico under Methodist Board in December.

Rev. E. B. Ward and wife (née Bessie Schoolcraft), Western College, '96 and '97, both volunteers, sailed from San Francisco in December for China under direction of the United Brethren in Christ; also Dr. H. K. Shumaker, Heidelberg University and Starling Medical School with Post Graduate work in Chicago, a volunteer '92, sailed under the same board in October for China; and Arthur A. Ward of Westen College, '97, a volunteer of '96, sailed for Sierre Leone.

Chas. C. Selden, M. D., and wife, volunteer '92; Long Island College Hospital, sailed for Canton, China, in the fall for medical work.

Rev. Cyril Ross and wife (née Susie F. Shank), sailed in September for Korea under Presbyterian Board. Mr. Ross was a volunteer of '86; Revere Lay College, '93; McCormick Theological Seminary, '97. Mrs. Ross is a '92 volunteer of Woman's Medical College, Philadelphia, '96.

Princeton Theological Seminary Library



1 1012 01464 8838

FOR USE IN LIBRARY ONLY
PERIODICALS

For use in Library only

For use in Library only

